

*Of our Obligation
To put our Trust in God, rather than in Men,
and of the Advantages of it.*

IN A
S E R M O N
Preached before the
Honourable Society
O F
G R A Y E S - I N N :

Upon the Occasion of the
Death of our late Royal Sovereign

Queen Mary,

By *William Wake*, D. D. Chaplain in Ordinary to his
Majesty, and Preacher to the same Society.

Published at the Request of several of the Masters of
the Bench, and others, that heard it.

The Fourth Edition.

L O N D O N :

Printed for R. Dore at *Grays-Inn-gate* in *Holbourn*, 1695.

To point out that in God's great mercy
and His loving-kindness

SERMON

Preached before the
Honourable Society

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Death of our late Royal Sovereign
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Printed for R. Bence, at the Golden Rule, in Newgate-Street.

Pfal. cxlvi. 3, 4, 5.

*Put not your Trust in Princes, nor in the
Son of Man in whom there is no
Help.*

*His Breath goeth forth, He returneth to
his Earth; In that very Day his Thoughts
perish.*

*Happy is he who hath the God of Jacob
for his Help, whose Hope is in the
LORD his God*

IF ever any People had a just Occasion given
them to enter upon those Reflections which
these words naturally present to us; and to
consider, How little dependance is to be placed
upon the * *Best or Greatest among the Children of* * So נדבנים
Men : I may with confidence say, that we of this v. 3. imports
Nation, have at this time, a most eminent Oc-
casion given us by the Divine Providence so to
do.

It has pleased God, within these few days, to
deprive us of a most excellent *Princess*; under
whom, we had flatter'd our selves, that we
A 2 should

should have long enjoy'd, a more than ordinary Portion, of Happiness and Prosperity. A Person she was, as by the Greatness of her Character qualified beyond most Others to have become a *National Blessing*; so by the many incomparable Endowments, God had bestow'd upon her, in a singular manner disposed so to be. And as this rais'd our hopes into some more than ordinary Expectations from her; so that firmness of Constitution which she enjoy'd, accompanied with a yet early and vigorous Youth, seem'd to promise us, that we should be many years blessed under the influence both of her Authority and of her Example.

But alas! how suddainly are all these Hopes cut off, and our Expectations brought to an End! And nothing left us but the sad Reflection, how grievously mistaken we were in our Opinion of our own Happiness; and how little *trust* is to be put in *Any*, but that *God*, who *alone* enjoys a *Certainty* of *Being*, and therefore can *alone* with safety be *depended* upon.

In the words before us, there are these two things that naturally offer themselves to our Consideration:

First, That it is a vain thing to *put* our *Trust* in any Man, be his Rank or Condition never so great; upon this double Account,

(1) That

(1.) That his *Power to help us*, is very *small*:
 ver. 3. And,

(2.) His *Continuance short and uncertain*, ver. 4.
 And therefore to *Trust* in such a person,
 must be to repose our Confidence in One, who
 oftentimes *cannot help us*; and, in a little while,
will fail us.

Secondly, That he who will *place his Trust*
 upon a sure foundation, must place it upon
God; who *alone is always able*, and will *al-*
ways continue in a Condition, to *help and*
defend us.

And, First, That it is a very vain thing to *put*
 our *Trust* in any Man, be his Rank or Con-
 dition never so Great; Because both his
Power to help is very *small*, and his *Conti-*
nuance short and uncertain: And therefore to
Trust in such a Person, must be to build our
 Hope upon one who oftentimes *may not be*
Able to help us; and very probably, in a lit-
 tle while *will fail us*.

This is a Consideration, both so certain in its
 self, and so Obvious even to the meanest Capaci-
 ty; that did we not see Men every day overlook it
 in their practice, one might think it hardly need-
 ful to offer any Arguments, either to Illustrate,
 or to Confirm the Truth of it.

If

If (1) We consider the *Power*, of the Greatest Persons, to *help* us ; Alas ! How little is it at the Best ? And, for the most part, How useless to us ? In how many Cases does it surpass their Power to do us any Good ? And even in those in which it may seem the most in their Power to assist us ; yet how many Accidents may there fall out, to prevent us from being at all the better for it ?

It may be they are *Unwilling* to grant us what we desire of them. Perhaps they are disposed to do *Somewhat* for us ; but they will not be persuaded to do *so Much* as *our needs require* : And so spoil all the Advantage we hoped to have reaped from their Kindness to us, for want of making their Supply suitable to our Occasions.

It may be they are willing to do *All* that we desire of them, but not *Presently* : They put off the time ; till at last, by their delays, their favour comes too late to us.

Or lastly ; It is possible that in a little while they may *Change* their *Minds*, and with them, their *Affections* towards us. And so where we thought to have found a *Friend*, we meet an *Exemy* : One who is disposed rather to do us a mischief, than to lend any Help or Assistance to us.

So Impotent ; so Trifling ; so Uncertain, and Dis-ingenuous a Creature, is Man ! And then, What a Vanity must it be for any one to place his
Trust

Trust upon the Interest or Authority, the Love or Favour of such a One? Who in the chiefeſt of our needs, cannot Help us at all: And in thoſe, wherein he is able to relieve us, will be apt either altogether to fail us; Or elſe to mix ſo much of Humane Frailty and Infirmitie with his Favour, as ſhall render it of very little Uſe and Value to us.

Nor let any one think that there is any *Order* of Men exempted from the force of theſe Reflections. Even the *greateſt Perſons* lye open to them, no leſs than thoſe of a *lower degree*. Their *Power* indeed is Greater, and they can do much more for us than other Men. But yet ſtill it is far ſhort of our Wants; and cannot answer one half of thoſe Exigencies, in which we ſhall ſtand in need of ſome one to Help and Aſſiſt us.

Their *Minds* are *Mutable* no leſs than Other Mens: And they are by ſo much the more likely to Change in their Affections towards us, by how much the more they are expoſed to the Deluſions of thoſe about them; who are ſtill envious of ſuch as they take into their particular Favour; and will therefore be ſtill endeavouring, by all imaginable ways, to bring us into Diſgrace with them.

Their Favours are, generally, the *Longeſt* in Coming, and the *Hardeſt* to be Obtain'd: Whiſt the
very

very Formality which attends the Dispensing of them, oftentimes, Costs so much, and causes such Delays; as is utterly inconsistent with many of those Wants, wherein we might otherwise promise our selves the most considerable Advantage from their Favour and Affection towards us.

And from all which we must therefore conclude, That it is a very vain thing to place any confidence in Man upon this first Account, *viz.* That the Power, even of the greatest Persons, to *Help* us is exceeding *Small*; exposed to so many Casualties, and attended with such Inconveniencies, as renders it of very little Use, and of no Dependance at all to us.

But (*2dly*) Were the Case quite otherwise; were there any Order of Men so perfect, in all other Respects, that they *Could* supply us with *All* that we should ever be likely to *Want*, and *Would* give us whatsoever we should *Desire*: And were their *Inclinations* towards us so *Fixt* and *Immutable*, that we might depend upon them that they would *never forsake* us, but be at all times ready to Grant us whatsoever we should ask of them: Yet still their Life is so *Uncertain*, and, at the best, so *Short*; that it would be a very vain thing for us, after all, to *set up* our *Trust* and *Confidence* upon them.

For alas! Where is the Man so Great and Self-sufficient, that can secure himself the next Hours
Breath?

Breadth? And in the height of all his Fortune presume to say, that to Morrow shall not lay him Equal with the Dust, and return him to the Earth from whence he was taken?

It is an extraordinary Character which the Holy Spirit gives to some Persons, *Psal. lxxxii. 6. I have said that ye are Gods, and that ye are all the Children of the most High.* And yet what follows immediately upon it? A Sad, but Certain Truth: *Nevertheless ye shall Die like Men.* This is the Conclusion of all; The common End of the Greatest, as well as of the Meanest, Persons. Here they may seem to be a sort of *Gods* upon Earth: May dispense the Fortunes of Men as they please; Set up, whom they will set up; and Pull down, whom they will pull down. They may be Honour'd too as such, by those who know no Religion above their Interests; nor think any Divinity more worthy of their Regard, than *Those* who have it in their power to promote them to Riches, and Honour, and Authority.

But *Death* observes none of these Formalities. When that strikes, the Crowned Head falls as surely before it, as He who had not where to lay his Head, till the Grave afforded him a place for it. All the difference is, that as such Persons are exposed to more Dangers, and subject to greater Hazards, than lesser Men; so are their Lives more

Uncertain ; and, generally Speaking, more short too. A Cottage may, and oftentimes do's afford us an Example of a vigorous Old Age : But this is a Sight which the Palaces of Princes are seldom blessed with ; nor can it reasonably be expected they should often Enjoy it.

And when this is the Case, what a folly must it be to build our Hope upon such Protectors? Who are so far from being able to Help us, that alas ! they are not able to Help themselves, in those Instances, in which both They and We, the most, stand in need of Assistance. Whose Breath is not their Own : who live by the meer Favour of Another : who to day appear in Glory and Honour ; and to morrow go down to the Grave, and yield to the Fate of ordinary Men.

So foolish a thing is it, in point of *Reason*, to put our *Trust* in *Man* ; be the Place, the Power, or Authority which he Enjoys, what it will. And for a yet more sensible confirmation of this Great Truth ; give me leave, but briefly, to illustrate it to you, in that fatal Evidence it has pleased God at this time to give us, in the Person of our *late Royal Sovereign* ; How *little dependance* is to be placed upon any *Human Support* ; upon the best, or greatest of the Children of Men:

If, *First*, we consider Her with respect to her *Power and Dignity* ; She was *Queen* of a Mighty
and

and Renowned People : Endued with the highest Authority that a Crown could give her ; and in that with the largest Capacity that any Creature could pretend to, of *doing Good*. Her Opportunities were Many, and her Advantages very great for such a Purpose. Much was expected from Her ; and we must, with Gratitude, Acknowledge, that much she did Do.

For indeed, *zly* ; Her *Will* was not at all less, nay I may venture to say, it was much Greater than her *Power*. Nor did she value any thing so much in the Eminence of that Station to which it had pleased God to raise her amongst us ; as that it put her in a Condition of extending the Exercise of her Vertues a great deal farther, than it had been possible for her to have done in a lesser Fortune.

Never was there Any in so High a Place, more free and easie of Access, even to the most ordinary Persons : More desirous to Oblige all, or that better knew how to Do it. Insomuch that I believe it has seldom been known that any ever applied to Her, but what have gone away Easie and Contented from Her : And either obtained what they wanted, or not know how to Complain, if they have not.

The truth is, She was a Person in whom *Nature* and *Grace* seem to have concurr'd, to make up One great Master-piece of Excellency and Perfection.

Her *Natural Disposition* was Free and Generous; Open and Sincere. She had a Sweetness of Temper, finish'd and heightned with a large mixture of Christian Charity and Compassion: Such as never loved to see any in Misery, Otherwise than as it gave her an Opportunity thereby of Doing somewhat for them to make them Easie,

Thus was she fitted to *Do Good*: And a singular Dexterity She had in the Doing of it. She knew *What* was fit to be done for Every One; and *After what Manner*; and *At what Time*. And seldom did She Vouchsafe a Favour to Any, but the very Way that she bestow'd it in, doubled the Obligation; and made a deeper Impression upon the Mind of Him who receiv'd it, than the Benefit it self did.

In short; So Great was her Comprehension; So Correct her Judgment; So Easie her Dispatch, of whatever came before her; That God seemed to have fitted her Soul to her Place and Character: And to have given her a Capacity as far beyond that of Other Common Persons, as she was in Rank and Dignity above Them.

Such good reason had we, upon All these accounts, to expect some more than Ordinary Blessings under her Government; and to put a greater *Trust* and *Confidence* in her, than was almost fit to be placed in any Creature. And the more to

encourage us so to do, it had pleas'd God to all his Other Endowments, to Add such a Vigour of Body, and Firmness of Constitution, as seem'd to Equal the Vivacity of her Mind ; And promised us almost an Age of Happiness yet to come, under the Influence of her Conduct.

And now, when so many Circumstances concurr'd to encourage our Relyance upon Her ; who could Blame us for being willing to flatter Our Selves, that such a *Queen* was certainly rais'd up by God to do some extraordinary Good for that *Church* and *Kingdom* to which He had given Her ? But alas ! a Sad Experience has shewn us that we ought not to have *put* our *Trust* even in *Such* a *Person*. And if *Such* a *Person* may not be rely'd upon, We may then safely conclude, that We must look beyond this World for our *Support* : And not place our Confidence on any but that *God* who alone, both Can Do All things for us ; and will continue, for ever, to Help and Defend Us.

Which therefore brings me to the Other Point I propos'd to speak to ;

Secondly, That he who will *place* his *Trust* upon a sure Foundation, must *place* it upon *God* ; who alone is *Able* to *Succour* us in *All* our *Exigencies*, and will *Always* continue in a *Capacity* so to Do.

And

Pf. CXXXV. 6

And 1st. That God is *Able* to *Succour* us in *All* our Exigencies ; is evident from hence, that he is *Able to do whatsoever he pleases both in Heaven and Earth*. * That he has no Equal, much less any Superiour Power, to Controul his Will ; and to hinder him from bringing whatsoever he Purposes, to the End which he Designs. * That as he is the first Being, and Author of all others ; So was there Nothing before him to Confine, or Limit his Perfections. He Received not his Power from Any ; Nor has he therefore any Restraint upon it but what proceeds from himself, and is subject to his Own Will.

Man, as he was Created by God, so was he limited too by him in his State and Condition, to a certain Degree of Perfection, beyond which he cannot Go, nor Raise up himself above it. And therefore, whatsoever Power he has, is confined within those Bounds which the Divine Wisdom has thought fit to set to it : Nor can he Go, the least Tittle, beyond what God has permitted him to Do.

But God himself is Free and without Constraint. With him nothing is impossible, but what is Sinful ; And that is not an Instance of true Power, but of Impotency and Infirmary.

So that if we would then *Trust* in *Man*, we must do it with those Restrictions which his Na-

ture

ture requires to limit our *Trust* withal: And depend upon Him as One whose *Power* may *fail*; Whose *Mind* may *Change*; nay, whose very *Life* may be *taken from him*.

But with God we shall need none of these Reserves. He is absolutely Able, in every thing, to Help and Succour us: And in all such Cases wherein it is fitting for Him to do it, He will help us, if we do but duly apply our selves to Him, and depend upon Him. And when such is the Advantage of God, in this respect, above any of his Creatures; much more above Man, the lowest of all the Rational Kind in Power and Dignity: Well may the *Psalmist* pronounce him *Blessed*, whose *Wisdom* and *Piety* have taught him to fix his *Trust* there, where Nothing can hinder it from being Beneficial to Him, but his own Neglecting to seek for Help as he ought to Do.

I say nothing now of the many other Arguments that might be offered to Encourage us in this *Trust*, and shew the Happiness of that Man who has placed his Hope upon it. Such are, * The infinite *Wisdom* of God, in judging *what* is *Best* for Us, and after *what Manner* it will be most for our Interest to be *Helped* by him. * His infinite *Knowledge*, for the *discovery* of our *Wants*, oftentimes long before we Our selves are sensible of them. * His *Power* to Relieve Us, not only
in

in *All* our *Exigences*, which I have before Observed ; but to Do it in a *Moment*, at the very *Minute* that it will be most Seasonable for Us to have it done. And, not to mention any more ; * His *Ability* to *prevent Evils* from coming upon us, no less than to *Free* us from them, or to *Support* us *under* Them, when they have Overtaken Us. And in all which the Wisdom and Power of Man can either Do Nothing at all, or Nothing Comparable to what God is able to Do.

But one Consideration more there is, which neither the express *Words* of my *Text*, nor the Occasion of the present Discourse, will permit me to pass by : And that is, *2dly*. That God is not only thus *Able*, as I have shewn, to *Help* us in *All* our *Needs* ; but *will continue* for *Ever* in a *Capacity* to *save* and *defend* Us. For God is Eternal in his Duration, as well as Infinite in his Power ; and as He never had a Beginning of Being, so neither can He ever Come to an End of it.

Now how far this sets him up above all *Earthly Benefactors*, I have already shewn you ; and the mighty Loss, we have just now sustain'd, does but too plainly Ecclare.

When One of our *earthly Benefactors* Dies, not only all his Good Dispositions towards us perish together with Him, but all his Power too of putting them in Execution, from that instant, Ceases.

And

And we from thenceforth become as Destitute and Forlorne, as if we had never had any such Friend or Patron, to rely upon. In such a *Trust* therefore there is no Certainty : Nothing on which to build any lasting Hope ; any wise and comfortable Expectation.

But *God endureth for ever*, and therefore his *Help* can never fail us. He will be our *God unto Death* ; Nay, and even after it too, will save and deliver Us. The Grave it self, which puts an end to all things else, cannot take us out of his hand, nor deprive us of his Protection. But in that melancholy Place and State, tho' we know but little else of what relates to it ; yet this we are sure of, that our *Souls* continue under his Care : And that, after a certain Period of time, our very *Bodies* themselves shall again be restored to us ; and so *we shall be for ever with the LORD.*

Pfal. ix 7 cii.

^{12.} Psal. xlviii.

¹ Thes. iv. 17.

^{14.}

¹ Thes. vi. 17.

And thus have I shewn you, What the Advantages of that *God* are, above all Other Supporters, in whom our *Text* exhorts us to put our *Trust* ; and pronounces Him *Happy* who has taken Care so to do. And when such are his Advantages above any of his Creatures, in this respect, as well as in All Others ; What resolution can we better take up, than that which is pointed out to us in that Exhortation of the Evangelical Prophet,

Isai. 26. 4. *Trust ye in the LORD for ever; for in the LORD Jehovah is everlasting strength.*

And this may suffice for the two *Points* I proposed to speak to: I shall only draw a few plain *Consequences* from what has been said, and so conclude this Discourse. And,

First, Since such is the *Vanity* of putting our *Trust* in any *Humane Help*; let us resolve to take off our *Hearts* from all such *Dependencies*: And not build our *Hope* on such a *Foundation*, as we are sure in a little time will fail us, and we cannot tell how soon it may do so.

I do not deny, but that as *God* orders the *Affairs* of Mankind by the *Ministry* of *Second Causes*; so we may, without incurring any just *Censure* for it, look to them as the *Instruments* which he makes use of in his *Dispensations* towards us. Nay, we may put some kind of *Trust* too in them: Provided that it goes no farther than the *Nature* of such *Causes* admits of; and that we still take care to look beyond them, to that *God* who employs them to our *Interest* and *Advantage*. But yet, when all is done, our last and highest *Dependence* must be placed upon *God* only; who alone is *Able*, and will always be so, in all our *Exigencies* to *Help* and *Deliver Us*.

It cannot be doubted but that *We of this Country*,
and

and especially We of *this Church*, have indeed received as great a loss, as could well have happen'd to us, in the unexpected *Death* of our late *Royal Sovereign*.

A *Princess* she was, such as this Nation never before had, nor was it now worthy of her. To draw her Character, and set her out to you with all the Advantage that her Real Worth deserves, is a Task too difficult for me to presume to attempt: Though this security I should have in the doing of it, that let me say what I could, no one would accuse me of *Flattery* in it; a Vice ever odious, and I think no where more so than in the Pulpit. For howsoever 'tis impossible to speak of Her, and not say Great things; yet very hard it is to speak, but a small part, of what all must allow might justly be reported of Her. Let it suffice, at present, to say; That if a *Queen* so *Vertuous*, that her very Example was enough to convert a *Libertine*, and to reform an Age: So *Courteous* and *Affable*, as to be the wonder and delight of All that Knew her: So great a *Lover* of her Country, and the *Interests* of it; as to be willing to hazard what, next her Conscience, she the most valued, her good Name, and good Opinion in the World, for her preservation of them: So *firm* and *constant* in her *Mind*, as not to have once known, no not in *Death* it self, what it was

to fear: So *Happy in Business*, as to astonish, rather than satisfy, those who were the best versed in it: I say, If to have been deprived of such a *Queen* as this; and that at such an Age, when our Expectations were at the highest from Her, be a loss above the power of Words to express; then such is our loss: The greatness of which we are so far from being able sufficiently to declare, that perhaps we cannot yet make a just Estimate of it.

But yet, were we not hereby too much convinced, how little we ought to depend upon such kind of *Helps*; I might presume to say, to the Glory of God, and to our own Comfort, that we had still enough of these remaining, to suppress all disorderly Fears, and undue Repinings at that which we have lost.

God has, 'tis true, removed our *Queen* from us: But He still continues *his Sacred Majesty* to us, notwithstanding all the Dangers to which He has been exposed. He has deprived us of the Benefit of *Her* Conduct: But He has left us *Him*, under whom *She herself* grew up in that Wisdom and Courage, we so much admired in Her.

And even beyond this, we have the Prospect of a yet farther *Succession* to fill the *Throne*; and to support the Interests both of the *Church* and *State* amongst us.

But

But yet when all is done, 'tis not upon these fair and promising Expectations that we must place our *Trust*; or account the Fortune of our *Publick Welfare* to depend: But it is that *God*, who has so long and wonderfully defended us, that must still be our *Support*; or all these *Helps* will signifie Nothing to us.

Indeed these are the Persons by whom we justly may, and therefore accordingly do *Hope* to be *Protected* and *Defended*. And a singular Happens it is to us, that we have such a fair *Succession* of the *Royal Family* before our Eyes. But yet when all is done, 'tis from the Blessing of *God* in preserving these Persons to us, and prospering their Endeavours, that we must look for safety: And *God*, even without any such *Helps*, could, if he pleased, *secure* and *protect* us. But,

Secondly, As these Considerations should move us, not to put our *Trust* in any *Humane Help*; so should they keep us from being very much surprised; if at any time such kind of *Helps* shall chance to *fail* us.

It was a Great Expression, and argued a *Worthy Mind*, in Him anciently, who being told of the Death of his Son, pass'd it off with this only Reflection; That *He always knew that He was Mortal*.

And

And the same should be our Consideration upon these Occasions. We know that all *Humane Helps* are Transitory and Uncertain: And why then should we stand amazed, as if some strange thing had happen'd to us, when we come to be Deprived of that, which we always knew we had no security of.

I am not so unsensible of the loss we have now received, as not to think that we ought to pay a very just regret to it; and to consider seriously with our selves, for what Sins of this Nation especially it is, that God has taken away from us our *Royal Defender*. But, yet, I cannot think that it ought to be any great *Surprize* to us: Unless it be some new Calamity to see a Mortal Die, and to find that to have happen'd to One, which happens to Thousands every day:

Nay, but *Thirdly*; We ought not only not to be *Surprized* at the failure of such kind of *Helps*, but neither should we be *immoderately Concern'd* and *Cast down* at it: Because God is never the less *Able* to *preserve* us for the loss of these; but can either *raise* us up *New Supporters*, or *save* us without *Any*, if He rather sees fit so to Do.

I am verily perswaded that we have at this time received as sensible a Blow, in this respect, in the Loss of our *Royal Sovereign*, as could have befallen us in any One Life, excepting that of

His

His Sacred Majesty. But yet, far be it from me so far to *despond*, or to *distrust* the Providence of God, as to think we must needs be *ruined*, because our *Queen* is taken from us. This were certainly to confine too much the Power of God, and to give too great an Advantage to our Enemies; who because they earnestly wish our ruine, are therefore ready, upon every Occasion, to flatter themselves that the time is coming which they so much desire to see.

But to shew you how little Reason either we have to be dejected, or They to exalt their Hopes, on any such Account; Let us suppose the Case to be as bad as the most Melancholy mind can fantasie, or our most bitter Enemies could desire it to be. That we were indeed left Naked and Destitute of all *Humane* Help; and had no prospect remaining of any succour, much less had so good a one, as I have before shewn; and as it is evident to all the World that we have: Yet still, I say, that all this would not be enough to warrant us to *Distrust God*; but rather,

Fourthly, We should then more especially rely upon his *Help*; when all Other *Supports* do the most fail us.

It is too common a thing with most Men, when their Affairs go smoothly on, and all succeeds according to their Expectations; to attribute

a tribute too much to their own Power and Policy; and to forget that *God*, without whose *Help* all their own Endeavours would be to no purpose. And therefore to prevent this, *God* is pleased oftentimes to suffer Men to fall into great Difficulties, not that he designs their ruine, but only to make them sensible of their Own Weakness; and to draw them back to him who is their only sure *Defence*, the *Rock* of their *Salvation*, in whom they ought to *trust*.

It were an easie Matter for Me to confirm the truth of this Remark in a multitude of *Instances*; from whence it may appear, that *God* has in all Ages then especially exerted his Power in the delivery of his Servants, when their Enemies have thought themselves the most secure of their Destruction. But I shall content my self with a few Examples; tho' such as I am perswaded, may abundantly suffice to shew, How *false* a Conclusion Men make, when they presume to determine; That because *God* deprives any People of the present, visible Means of Deliverance, therefore he designs to give them up to Destruction.

When *Haman* projected the Universal Extirpation of the whole People of the *Jews*; and was come so near to an Accomplishment of it, that the Order was signed, and the Command gone forth for a General Massacre of them; Who could have

have imagined any other, but that the final ruine of that poor Nation was at hand. And yet by what a strange concurrence of unexpected Events were they delivered from this danger, and the Mischiefe turn'd upon his Head who had contrived their Destruction?

Nor was their Preservation afterwards less remarkable, when *Caligula* sent *Petronius* into Syria, to set up his Statue in the Temple at Jerusalem; and the Jews resolved, every Man of them, to perish, rather than submit to so abominable a Profanation of that Holy Place.

It were too long for me to relate to you, how far *Petronius* insisted upon the putting of this Command in Execution; and what he did in order thereunto. It shall suffice to say, that his Army was drawn together, and all just ready to come to the last Extremity: When the Governour considering how sad a thing it would be to root out a whole Nation for so small a Matter, stopp'd his Souldiers, and wrote the *Emperour* an Account both of what he had done, and how Averse he found the Jews to his Design; and therefore intreated him not to pursue his Attempt any farther.

But in vain was this delay; nor could any of these Remonstrances alter the *Emperour's* Resolutions. But on the contrary, He renew'd his

D

Orders

Chapters v.
vi, vii, viii.

Joseph. Ant. l.
xviii. c. 11. De
Bell. Jud. Lib.
i. cap. 17.

Orders yet more peremptorily, of having the *Jews* destroy'd for opposing his Will ; and commanded *Petronius* himself to be murder'd with Them, for deferring so long the Execution of his Orders.

And now, What could be expected by that Miserable People, but ruine and desolation ? When behold ! *God* took their Cause into his Own Hand : And so disposed Matters, that before this *Second Command* could reach *Syria*, the News of the *Emperour's* own Murder flew thither ; and saved both the *Governour* and Them from that Destruction, which was just ready to break in upon Both.

So able is *God*, when things seem to be at the very worst, to interpose his Hand ; and to save those who trust in Him, not only without any Visible Means, but against all Humane Appearances. And for yet fresher Instances of this, Let me only desire you to reflect how strangely *God* has preserved, for several Ages together, those ancient Reformed Churches in the Valleys of *Piedmont* ; notwithstanding all the Power and Malice of their Enemies to root them out.

See their History written
by Gilles, Leger,
Morland, &c.

It is but a very little while since we saw them reduced to so wretched an Estate, that we accounted them to have been dispersed beyond all Hope of any future Restitution. Their own Prince, supported

supported with the Power, and led on by the Example and Encouragement of a mighty Neighbouring *Monarch*, had resolved upon their ruine. Sorrow and Distress encompass'd them on every side, and from whom to expect a deliverance they could not tell. And yet, lo! these very *Churches* are again already restored to their ancient Splendor: And to encrease the Wonder, are now Protected by that very Power that before Destroyed Them.

But what need I lead you into *foreign Countries* for *Instances* to shew, that *God* is not confined, in his Workings, to *Humane Appearance*: But oftentimes is then the most ready to support his Servants, when all other *Helps* the most fail Them. Our *Own Country*, and our *Own Church*, ever since the *Reformation*; has been more or less a Continued Evidence of the truth of this Remark.

How melancholy was the Prospect which our Forefathers had, at the untimely Death of that most excellent Prince, King *Edward the Sixth*? When *Queen Mary* being set upon the Throne, nothing was to be expected by Them, but an utter Extirpation of all that seemed in any wise to favour the *purity of Religion* among Them.

What she did, and how far she went, in a few years, to blot out all the Memory of her Brother's Piety, I shall not need to say: The

See Dr. Burnet's Hist. of the Reform.

History is still fresh in all your Memories. Yet in the midst of all their trouble; when the Hope of their Enemies, and their own Fears were at the Highest; it pleased God upon a sudden to take off that *Queen*, and put such an End to their dangers, as nothing else could have done.

But though by this means therefore we were secured against their open Violence, yet *God* still permitted them to endeavour by secret Treachery to carry on their Designs against us: And Has by that means furnish'd us with yet more Engagements to rely upon his Protection; who has so often, and wonderfully delivered us from their Devices.

See Foulis's
Popish Treas-
ons, l. vi. c. 4.
l. vii. c. 3. ad
finem.

Witness the many subtle and barbarous Attempts, that were made by Them upon the Life of *Queen Elizabeth*: The Open Force, and Domestick Disturbances which they raised up against Her. And yet in all these they miscarry'd; and in many of them so signally, as plainly shew'd the Hand of God was against them.

See Foulis, ib.
l. x. c. 2.

When that *Queen* was gone, and *King James* settled upon the Throne, it was but a little while before they return'd to their Old Malice, but in a New Way; and that such, as all the Cunning of Hell had never before contrived; I mean that of the *Gunpowder Conspiracy*. And that too was discovered after a most wonderful manner,
and

and at a most Critical juncture, when all was just come to the Point of Execution.

I might add to these Examples, the Happy *Restoration* of our Church and Government, after the fatal Murder of *King Charles the First*. Their frequent disappointments since ; but especially that of the *last Reign*. But I think I have already given you *Instances* enough to Convince you, that were we now left in as *Bad an Estate*, as blessed be *God!* we are in a very *Good One* : Yet still whilst we held firm to our *Holy Religion*, and continued our *Trust* in *God*, there would be no Cause for us to Despond : Seeing *God* can defend us without any *Humane Help* ; and, as I have now shewn you, has often done it, when we could have been *Protected* by *None* but *Him*.

And this brings me to the next thing I have to observe from the foregoing Discourse; and that is,

Fifthly ; That we should therefore be sure never to depart from our *Trust* in *God*, and then we may be confident we shall not be *Forsaken* by *Him*. For *God* loves to be *Depended* upon ; and has seldom been known to fail those, who have constantly stuck to *Him*.

A notable *Example* of which we have in the *History* of the present *P/alm*, and which the *Ancients* tell us was this.

When

2 Kings xxii.
29, 29, 41.

When *Cyrus* had given leave to the *Jews* to return to *Jerusalem*, and to rebuild their *Temple*, and restore the Worship of *God* in it; the *Samaritans*, a sort of mix'd People, *Half Jews*, and *Half Idolaters*, so wrought with their Adversaries, that little was done in it, notwithstanding all the favour that was shewn them by that great *Monarch*. No sooner was *Cyrus* gone, and *Cambyfes* placed upon his *Throne*; but All hope seemed utterly lost to them, of either restoring their *Temple*, or regaining any part of that *Liberty* they had before been encouraged to expect.

So the lxx.
and Syriac,
and other an-
cient Versions,
in the Title of
this Psalm.

But what then was their Behaviour on this Occasion? Did they distrust *God*; and give way to such Fears as the Insolence of their Enemies, and their own Circumstances, did indeed but too much expose them to? On the contrary, it was at this very juncture of time, that those two great Prophets, *Haggai* and *Zechariah*, composed the *Psalm* we have now before us: And exhorted the People not to consider the ill-prospect which, according to humane Appearance, their Affairs were in; but to trust in *God*, who whenever he pleas'd, could turn all things to their Advantage, and no doubt in his due time would do so.

And what was the issue of this Excellent Advice? Why in a very few Years *Cambyfes* died, and *Darius* came into the *Throne*; and in despite of

of all that either their *Half Brethren*, or their *Open Enemies* could do to hinder it, so encouraged the Work, that both their *Temple* and their *City* were Re-built; and themselves restor'd both to their *Liberty* and to their *Religion*.

And if to *Trust* in *God* be able to work such wonderful Effects as these; how much more may we promise our selves from it, who have so fair a Prospect before our Eyes; if we do but firmly rely upon *Him*, and not suffer any thing to shake our Confidence of his *Mercy*.

But then, *Sixthly*; and to Close all: That our *Hope* may be sure to have its due effect, let me add finally; That we must not think it enough barely to *trust* in *God*; but must take Care withall to live so, that we may be, in some measure, worthy of his *Protection*. We must to the Purity of our *Religion*, add the *Reformation* of our *Manners*; and then we may securely defy our Greatest Enemies to do us any Mischief.

And because *Examples*, in these Cases, are not only more *Instructive* than *Precepts*, but more apt to *Perswade* too; and that this is all that now remains to us of that noble Pattern, which was wont to shine so brightly in all our Eyes; to reflect upon her *Piety*, and by that to learn how to improve our Own: I will conclude All with a few Remembrances of what our late Blessed
Sovereign

Sovereign Did, to shew you what we ought to Do. And,

First, Since *Good-Nature* is, I think, by All allowed to be one of the best Preparations to the *Divine Grace* ; I shall in the first Observe it as a singular part of the Felicity of *Her sacred Majesty*, that she enjoy'd all that is properly understood by that Phrase, in as high a Perfection, as, it may be, any Person in the World ever Did.

Her *Temper* was naturally Sweet and Chearful; Easie to her self, and Acceptable to all others. And if that Old Rule of the *Jews* be true, That the *Holy Ghost* loves to dwell in a quiet and comfortable Breast ; I may be bold to say that Her Soul was always in a disposition for that *Blessed Spirit* to descend upon it, and to abide in it.

To improve this Excellent *Temper*, she had a Greatness and Generosity of Mind, equal to her Rank and Quality : Free from Jealousies and Suspicions, as she was from Fear of Any. In a word, Clear of all those Passions which Agitate lesser Souls, and keep them in a continual Hurry and Distraction.

Thus was she prepared by *Nature* for that extraordinary Progress which she afterwards made in *Christian Piety* and *Vertue*. And as *St. Luke* tells us of Those, to whom *St. Paul* preached the Gospel heretofore ; That as many as were Ordain'd to

Eternal

Vid. R. D.
Kimchi, in
1 Sam. x. 5.
& 2 Kings iii.
14, 15.

Eternal Life, Believ'd; that is, such as were in their Tempers and Dispositions Fitted and Qualified for the Reception of what He deliver'd to them: So may it no less truly be said of *Her Sacred Majesty* that She was, in like manner, *Ordained to Eternal Life*; and therefore made such vast Attainments in all those *Graces* that were necessary to bring Her to it.

But, *Secondly*: To this first Advantage, it pleased God to add as great an Eminence of, what we usually call, *Good Parts*; as I believe has ever been known in any of Her Sex. Her *Apprehension* was *Quick and Piercing*; Her *Judgment*, *Deep and Correct*: Nor could any thing almost be propos'd to Her, but She was presently ready with all Clearness to receive it, and with no less Accuracy to Pronounce and Determine concerning it.

And when such was Her *Capacity*, it is not to be wonder'd if She soon came to a right Apprehension of the Design and End of Christianity: And was thoroughly convinced of the mighty Concern which there lay upon Her, to live in an exact Obedience to its Commands.

But this was not all the Advantage She had in this respect: For though Her *Parts* were such, as would, with a very moderate Exercise, have carried Her into a Perfect Knowledge of Her Reli-

E

gion;

gion; yet She did not rely upon them: But to Her natural Abilities, added such a Care and Diligence, to Improve Her Understanding, and to Enflame Her Affections, in all such things as seemed any way to referr to it; as Few in a lesser Station have ever done.

To pass by Her constant *Attendance* upon the *Publick Service* of God, and those Opportunities of Instruction which She provided for, on all the more solemn Returns of it. To say nothing of Her frequent and useful *Conversation* with those who Ministred unto Her in *Holy Offices*. What a large Proportion of Her Time did She every day spend in Her own *Private Retirements*? And of which no Business, no Ceremonies, much less any vain Pleasures or Avocations, could ever deprive Her.

What vast Numbers of Excellent Books did She there read? And that not lightly, or superficially; but with the severest Care and Reflection? And how cautious was She, if any Difficulty chanced to arise to Her in Her Reading, which She could not presently resolve to Her own satisfaction, to be sure to call in some of those who attended on Her, to clear it to Her?

Nor did She in Her Reading run lightly off from Book to Book; the common Method of Empty and Unsettled Minds; tho She read over
a great

a great Many. But when She met with any Discourse that seem'd particularly to Affect Her, or Otherwise to come up in any peculiar manner to Her own Circumstances; She stuck closely to it: And by so doing, evidently shew'd that Piety and Instruction were indeed the Ends She aim'd at in this Exercise: That She read for Profit, not Curiosity; and sought for Use, not Diversion, in it.

Such was Her Care to get Instruction: And the same Excellent Disposition that moved Her thus diligently to inform Her self in all the Parts of Her Duty, engaged Her yet more, *Thirdly*, To desire with all imaginable sincerity to be made Acquainted, with the *True and Genuine Measures* of it.

It is the Folly of Many, but especially of Great Personages, that they cannot endure Correction; nor will bear to have the Truth spoken freely to them, in such Instances as are contrary to their own carnal Desires and Affections. And therefore it is that they seldom know either Themselves, or their Duty; either what they Ought to-do, or what their State and Condition is with relation thereunto.

But this was not the Case of that Admirable Person of whom we are now speaking: She Knew how dangerous an Instrument of the Devil

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But this was not the Case of that Admirable Person of whom we are now speaking: She Knew how dangerous an Instrument of the Devil

Flattery is, and How fatally Her Station exposed Her to it: And She took care for nothing more than to secure Her self against the danger of it.

I shall never forget with what weight of Reason, and sincerity of Concern, I have sometimes heard this Great *Queen* represent the danger which *Princes*, above all Others, are apt to run in this Respect. And with what Earnestness She has exhorted those about Her, to deliver to Her the plainest Truths; and with all Freedom to tell Her if they had Observed any thing Amis in Her Conduct, that she might amend it.

O wonderful Condescension! A sincerity of Piety beyond Exception! And that in a place where there are usually but too many Temptations to Pride and Self-Opinion: And it must therefore be an Argument of a more than Ordinary Wisdom and Integrity, to be able to withstand the Force of them.

But yet still All this is only the Preparatory, tho' indeed a very Good one, to that which I am especially to observe to you, and that is, *Fourthly*, Her sincere *Piety* and *Religion*. And for that, give me leave to say thus much; That if a *Constant Attendance* upon all the *Offices of Devotion* both in Publick and Private: If such a *Behaviour at them*, as shew'd her Soul to be wholly fix'd on what she was about; and was enough to have

have rais'd a Spirit of Piety in all that beheld Her? If the influences of this Devotion upon Her whole Life and Conversation, and those so Eminent as to speak Her not only Good but Excellent; an Ornament to the Court, and an Honour to Her Religion: If all this may suffice to shew a Mind wholly consecrated to the service of God, and the discharge of Her Duty; then was the Soul of this *Blessed Princess* unquestionably so; and that, for ought I know, beyond Any that at this Day remains behind Her.

But for the clearness of Her Conscience in the discharge of Her Duty, besides what we saw and Admired in Her; two Arguments there are that may especially be offer'd, and I think ought not to be pass'd by. *First*; That while she lived, She was always easie in her own Mind: And which since it could not proceed either from any Ignorance of Her Duty, or Unconcern'dness for it; We must conclude it did arise from a full perswasion, that She did live according to the tenour of it. And, *Secondly*, That when she came within the prospect of *Death*, and knew how near She was to it; She still appear'd Unconcern'd at it: And thereby gave a final Evidence, that She accounted Her self prepared for it, and therefore was not afraid at it.

I should

I should too far Exceed the bounds I am here confined to ; should I enter upon the Consideration of those *Particular Vertu's*, which seemed to Shine in a more especial Manner, above All Others, in Her. But two there are which I must not Overlook ; and Those are, Her true *Humility*, amidst all the Temptations of a Court and Crown to the contrary ; and Her extensive *Charity* : Such as sometimes deprived Her even of the means of exercising of it ; And might have abundantly satisfied any Mind but Hers, who knew no end of *Doing Good* ; but has, after all, been seen sometimes, even with Tears, to regret, that She could do no More.

But I must restrain my self ; and set some bounds to my Reflections, tho' my Subject is beyond Any. And for the rest content my self with satisfaction to Remember, what I was wont with Wonder to Behold.

And, Oh ! That it would please God that both You and I might so effectually Meditate upon these Things, as to form our Lives according to Her Example ! And become now the Disciples of our great Queen, as we have hitherto been Her Subjects !

This will be the best Offering we can pay to Her Memory, who while there is any Sense of Goodness remaining amongst Us, must never be mentioned

mentioned without Honour. This is that Improvement of our Great Loss, which our Religion expects from Us; what our Souls call for: And what, if she has yet any Knowledge of what is Done here below, our *Royal Sovereign* will, above all things, be the best pleased withall.

And if we thus improve the Memory of Her Vertu's, we shall be even Gainers by Her Departure. Such a demonstration of our Love and Honour to our *Royal Mistress*, will do more to Establish our Tranquility, than any Human Conduct or Prudence could have done without it. It will engage *God* on our side: And, if Dan. 4. 27.
God be for us, we need not fear *who can be a- Rom. 8. 31.*
 gainst Us.

Let us then, as we have now paid our just Sorrow to the loss of this *Blessed Saint*, so from henceforth resolve to make this farther Improvement of it. Let us thank God, that tho' He has removed One great *Supporter* from us, He has yet left us Another; And, Our present Circumstances consider'd, the more necessary One to us, in the Person of *His Sacred Majesty*.

Let us strengthen his Hands both by our *Piety* towards God; and by our *Duty* to Him: By Uniting now all that *Affection* and *Obedience* in Him alone, which we before paid to *Both Their Majesties*.

Let

Let us consider his Courage; and as far as either Piety or Prudence will allow us, Let us Trust in his Fortune: That is to say, as far as any Human Help may be Trusted in.

But yet still let us Remember, that our Last Dependance must be upon God: Who as He has hitherto preserved us; so will He still go on to Save and Defend us; if we do but firmly Adhere to Him, and Prepare our selves for His Favour, as our Duty Requires; and as I have now shewn you, in a most Illustrious Example, we May and Ought to Do it.

F I N I S.

A D V E R T I S E M E N T.

THE *Genuine Epistles of the Apostolical Fathers, St. Barnabas, St. Ignatius, St. Clement, St. Polycarp. The Shepherd of Hermas, and the Martyrdoms of St. Ignatius and St. Polycarp, written by those who were present at their Sufferings. Being, together with the Holy Scriptures of the New Testament, a complete Collection of the most Primitive Antiquity for about CI. Years after Christ. Translated and Published with a large Preliminary Discourse relating to the several Treatises here put together. By W. Wake, D. D.*

